Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 29. SATURDAY, SEPTEMBER 15, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A contemporary hears from Deesa that in consequence of a heavy fall of rain there, four Banyans had put an end to their existence. They had been storing up grain for some time in the expectation of getting famine prices, and had been fervently praying that rain might be withheld When the rain came down in torrents, it seemed to them that their god had played them false, that they had been taken in, and as their hopes of great gain were dissipated the disappointment was more than they could bear. Let it be noted that these are the very men who are so wonderfully fearful of taking animal life, and who inveigh most bitterly against the cruelty and impiety of flesh-eating races. The fall of rain signified the arrest of the destroying angel now moving through the land; it meant life to thousands; but the hope of filthy lucre outweighed the value of these men, women and children thus saved from cruel death, in the estimating of these very religious persons.

—A letter from Mr. Mackay of the Nyanza Mission partly, published in the *Chr. Miss. Intelligencer*, says, March 5th:

"I am very sorry to have to inform you that your (and our) cherished hopes as to the Sultan's late edicts for suppressing the slave trade are hitherto vain. I find slave caravans passing Saadani every day, with about 100 children in chains per diem! The expensive squadron on the coast here captures only a ridiculously small fraction of the vast numbers being exported."

Sir Bartle Frere got the reputation of having induced the Sultan of Zanzibar to give up the slave-trade, and possibly this may have had something to do in securing him his present appointment at the Cape; and yet it would appear from the above that the slave trade goes on very much as usual. The Sultan has issued edicts, and that is about all, it would appear. One hundred slaves a day passing a certain point! What a cavalcade! In sending Sir Bartle, has England played her last card? Is the traffic in slaves irrepressible? Hitherto Mahomedanism has been the strength of slavery. So long as the Turkish dominions furnish a market for slaves, there is reason to fear that the traffic will go on. A small percentage of the slaves falls into the hands of British commanders; but those who are engaged in the traffic allow for this precentage in their calculations just as they formerly allowed for the percentage of deaths in the "middle passage," and just as the manufacturer allows for possibilities of mildew. England is about concluding a Convention with Egypt having reference to this matter, and we hope it may mean subject. The Queen of Madagascar has just taken a noble step. She has put an end to slavery throughout her dominions. Here indeed is matter for thankfulness.

—The Rev. W. T. Storrs, formerly of the C.M.S. Santal Mission, has arranged to leave his family and parish for 18 months, and spend that time in his old field. No less than twenty four new missionaries are to be sent out this year by the Ch. Miss. Society, an extraordinary expansion that does not, at first sight, appear reconcilable with the contraction referred to in our last. But ten of the 24 are unordained, and have been added to the Society's staff in various lay capacities. These are for Africa. Seven of the 24 are University men; one of these is the Rev. Jan Alli, B. A. of Corpus Christ's College, Cambridge, originally from Masulipatam, a convert from Mohamedism in connection with Robert Noble's School.

—The planet Mars, being now in opposition to the sun, may be very favourably observed, in the Eastern skies, in the evening. A wonderful discovery is just reported to us from the Naval Observatory at Washington, namely, that Mars has two satellites. This seems to us a wonderful discovery of man's ignorance, a surprising revelation of the obtuseness of our wise men. After 6000 years of acquaintanceship we are only now learning, A. D. 1877, that our next door neighbour on the left has two moons. We had ever so much complacency because we had a moon and Mars had none, as we supposed. Astronomers have been busy exploring the interplanetary space between Mars and Jupiter, for planetary marbles and have got about 180, many of them very tiny things, and all the time Mars has had her two moons, one for each hemisphere, and we knew nothing about it. What a humiliation this for our astronomers How is it that they did not asertain the presence of the satellites by the influence of their attraction upon the parent orb's times and orbit? They found out Neptune in this way, though on the very outside of our system. Well, let us be thankful for the information, though it reaches us late in these days of telegraphs. And now "it is noted as quite possible that our earth has another moon or two so near as always to be hid by the earth's shadow." This seems to us rather absurd. To keep in the earth's shadow always, such a body must go through its orbit in exactly 24 hours, and even if it were five times as near as our moon must move with a prodigious velocity. And another thing, it would be enlightened by the reflection of our moon and thus become faintly visible to us. And still another objection presents itself: it would obscure the stars in the part of the heaven covered by it, and thus its presence would be revealed to astronomers. Other objections present themselves to our mind, but we content ourselves with the statement of these. Since writing the above we learn that one of Mars' moons is only 4 or 5,000 miles from the surface of Mars, the other 9,000; the first traverses its orbit in 15 hours the other in 30 hours. This disposes of *one* of our objections above-stated. These bodies must be vesy small indeed, else there would be a flood every day in Mars.

—A contemporary publishes a letter discrediting the alleged proofs of man's immortality and concluding with these words:

"Why must those who long the most to live for ever, whose hopes are the most aspiring, and whose energies the least worn out, who examine with renewed eagerness each new speculation that promises to be a proof, be compelled to fall back upon the old conclusion—that Faith may be undying, but that Proof there can be none?"

What we notice here is the singular idea of faith entertained by the writer, as though it were quite independent of evidence. The faith that does not rest on evidence is not faith at all, it is credulity. Faith is necessarily connected with testimony. The command of Scripture is "Prove all things; hold fast that which is good." The writer above quoted says that he is disappointed with the *speculations* of men regarding a life beyond, and we think it a very good sign that he is; let him know that there is something in the way of proof, far more reliable than men's speculations. Said writer does not doubt that Lake Tanganyaka and Lake Nyanza exist in the interior of Africa though probably he has never seen either of them; he is satisfied with the testimony borne by those who have visited them. "If we receive the witness of men, the witness of God is greater; and this is the witness, that God hath given to us eternal life and this life is in his Son." By eternal life is not merely meant the perpetuation of existence; this would not be necessarily a boon; in existence there are possibilities of pain as well as of pleasure; life in Christ is life in the highest and best sense. "Because I live ye shall live also."

—Miss Drake, missionary at Bassim, Berar, is at present in Bombay for a change. Her testimony for Christ was much used of the Lord in America, and no one can question the devotion that led her to renounce such scenes of immediate usefulness, for the more trying but no less important work of making known the Gospel to the people of this country in their own tongue, in a field where no missionary has preceded her, single-handed. She will D. V. speak at Falkland Road Hall next Monday, at 7½ P. M.

—Some people have been so uncomplimentary as to say that the way to spoil a good man is to make him a bishop. It seems to us that the danger does not lie in making a man a bishop or overseer, but in giving him a salary of £10,000 a year, a palace, and the title of Lord. So far from intimating that responsible positions in the church involve a grand style of living, the New Testament says that simplicity, unworldliness and self-denial are among the best qualifications for a guide in the church of Christ. A Mr. Hedley, who died lately at Newcastle, differs entirely from us in this matter; he has left upwards of £200,000 for the endowment of a bishopric for the county of Northumberland.

—The passion for gambling on races is receiving some severe rebukes just now. The trial of certain detectives in England is eliciting some extraordinary facts, the nature of which may be inferred from the following extract from the evidence rendered by one Kurr:

How long did Archer and Co. last?—About three days.

What did you manage to make in those three days?—Six or seven thousand pounds.

I must know a little more about Archer and Co., because it was so very lucrative. You say that you managed to make in three days six or seven thousand pounds. Tell us how you went to work?—We spent six or seven thousand pounds upon advertisements in French papers offering to win money on the turf, and the public responded.

The applications must have poured in?—They did. (Laughter.)

And the money also?—Yes.

What was the inducement you held out to the public?—To bet for them on race-courses, and to guarantee them against the loss of their money.

What was the guarantee—your word?—A piece of paper.

Well they were about equal. (Laughter.) What was the piece of paper?—A guarantee form.

Guaranteeing them against loss?—Yes.

Then in point of fact you were holding out a certainty of profit, with no chance of loss?—Yes. (Laughter.)

Where were the offices?—In Adam-street, Strand.

Yet, if one may judge from the prodigality with which conductors of the secular press give up column after column to the Race lotteries and sweeps, nothing has a greater interest for the English public in India than this sort of thing. Nearly two lacs of Rupees have been spent on the "Umballa St. Leger Sweep," and this at a time when so many are perishing for want of food.

—We have received two little poems entitled "After the Battle" and "War, horrid War," which though metrically open to criticism, are nervous and embody an earnest protest against this way of settling differences. Nothing so shows the alienation of man from God as his perseverance in the employment of this method. How easily and happily international quarrels may be disposed of by arbitration, has been shown over and over again.

—A correspondent tells us that Dr. Gray, a medical missionary, is doing a good work amongst the villagers of Eastern Kumaon. The two diseases most common among the poorer classes, are leprosy and goitre. Gurjon oil has been used successfully in some cases of leprosy. Goitre is said to arise from the constant use of snow water; iodine ointment has been found to act rapidly as a cure.

—It appears to us that some plan should be devised whereby famine relief should be extended to the villages of the affected districts and not all concentrated in large places. Multitudes remain in their villages till they are so much weakened by famine as to make it doubtful if they will recover, even should they obtain food. Some of these die on the way; some just after reaching the place where relief is supplied; some after getting food. We hear that every day famished people just arrived from villages more or less distant, lie down and die in the streets of Sholapore, having expended what modicum of strength remained to them, in dragging themselves so far. A travelling commissariate is wanted; the people that are able to work might be employed, under supervisors, in taking supplies to the village officials, for the relief of destitute persons. Some such measure seems to be urgently demanded. We are fighting the famine at a great disadvantage so long as we do not deal with it in the villages. The grain-dealers, having things their own way, keep the grain stored up in the large centres, and they may come for it who will or can. They know that the villagers have spent all their money and parted with all their ornaments. The Government must undertake to despatch grain to the villages, or private philanthropy must attempt it; and it is only the Government that can do it thoroughly and efficiently. And when these measures are adopted, the people should not be allowed to leave their districts, except for very good reasons.

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NATURALNESS IN RELIGION.

The desire for a religious reputation is a great snare, and many have persuaded themselves that they were singularly devout and unworldly and self-denying who were simply governed by this desire. The Hindoos have a great deal of veneration for persons whom they deem religious, and are ready to bestow honour upon any body who will practise austerities and torture his body to please God; whereas, the desire, in almost all cases, is not so much to please God as man. The earthly motive is a great deal more powerful than the heavenly one. Now Europeans have less veneration, and among them the way to honour is not the way of piety. But in the church of Christ nothing is so much esteemed as piety: Whosoever shall do and teach these least commandments (yield thorough obedience) shall be called great in the kingdom of heaven. In the church there are tares mingled with the wheat, and it would not be a strange thing if some whose hearts are not right with God, were led to study the art of getting a religious reputation. In more corrupt churches there will be more of this: but even in the purest we may believe there is danger of it.

Behold this man. From head to foot he is got up religiously. His garments down to his very shoe strings, say to you, See how holy I am. He has consulted the minds of men to see what kind of clothes will carry to them the impression that the wearer is dead to the world, and these are the clothes for him. He further consults the popular mind to know what kind of look will be thought to be evidence of spirituality; and he diligently schools his features to wear such a look. There are certain tones of voice that will seem to men to be saintly, and his voice must be carefully modulated to just these tones. Then there is a kind of language that will savour of great piety to men, and this language is diligently cultivated. The saint is characterized by great peace, great tranquillity of spirit, and any thing in the way of loud speech, rapid utterance, or that will appear impulsive, must be carefully eschewed. All this is a matter of cultivation, and the great thing is to *appear* serene, untroubled. Ambitious men know how to practise self-denial and self control; the man who wishes to be a ruler of others will not mind hardship and privation, meagre fare and a plank to sleep on, that he may rise to the coveted position. Courtiers understand the art of self-control, and deny themselves the luxury of getting out of temper, that they may stand well with the sovereign. And the persons we are now speaking of, who thoroughly study the art of appearing singularly pious, knowing that their dearly-bought reputation may be forfeited by a single act of forgetfulness, never allow themselves for a moment to forget that they are playing a part, never allow themselves for a moment to be natural. As they go along the street, they do not look about them, do not notice men or things, but cast their eyes to the ground and make you believe that they are too much absorbed in religious contemplation to notice the things of this transitory world. Now a man of God seeks to do good to others; he visits the widow and the afflicted, has to do with schools, orphanages, hospitals and not exclusively with churches and oratories. In these days, this is understood; and a man who is desirous of winning a reputation for exceptional piety, will feel the necessity of engaging in these good works. In this way, he disarms many who would easily see through mere disguises of costume and manner. It is quite possible that in the day that will reveal all things, some who have enjoyed a very great reputation for piety, not merely in their own church but in other churches, will be recognized as having been controlled by the desire of religious reputation; the Lord will say to them, I never know you.

Luther had seen a great deal of this put-on piety, and had learned to abhor it. The Gospel made him free from this bondage, and so long as he was conscious of being in the path of duty, he troubled himself little about a reputation for saintliness. Some will think that he abused his freedom, and sometimes went beyond the limits of decorum in an unduly strong expression of his feelings. But piety does not make a woman of a man. Quit you like men, be strong, says the Scripture, and Luther seldom went beyond the ancient prophets in the vehemence of his expressions. But we have a better example than Luther. Paul is expressly commended to us as an example. As he followed Christ, we are bidden to follow him. "Be followers together of me, and mark them who walk so as ye have us for an example." No one could say that there was anything *put on* about Paul. He was perfectly natural and unstudied in his movements, ways and discourse. He was just as natural when he was Paul the apostle, as when he was Saul of Tarsus. His nature indeed was now different. Instead of the enemy of Christ he was now his zealous champion. Instead of carnal weapons he used spiritual ones. But there was a perfect realization of his oneness with Christ, and of the Lord's all-sufficient grace, and of the indwelling of the Holy Spirit. Hesitancy was taken away. He had no part to play, he had simply to go forth trusting that he would be kept from the evil of the world. He had no anxiety, for he was able to cast all his care upon God. Some will object to the way in which he answered the high-priest, and to his dispute with Barnabas, and to such strong expressions as we find in Gal. i. 8, 9. But these show that Paul had not ostracized the impulses of his nature, and that his conception of piety was one in which the various fruits of the Spirit were harmonized, and one not made a king (or an idol) over the others. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 1 Cor. I. 12.

THOUGHTS ON THE GOSPEL OF JOHN.

If thou knewest the gift of God. iv. 10.

The miserable rivalries of men disappear when they know the gift of God. This disposes of all questions regarding pre-eminence. To know the gift of God one must know his own bankruptcy of merit and of spiritual power, and find himself a poor paralyzed creature lying at the foot of the stairway which Jacob saw reaching to heaven. The gift of God is the gift of his own amity beginning the moment I hear the joyful news, and stretching on forever. Reconciliation with God means pardon; it means a new heart; it means omnipotence in the heart and perfectual victory over sin. He that receives life becomes himself a life-giver. Between the Samaritan and the nominal Jew, there is no longer a question of rivalry. Whatever heart, Jew or Samaritan, receives the gift of God, the free gift of salvation purchased for us by Christ, that heart becomes sweetly domineered by love and asks only one question, namely, 'With whom may I share this blessing?' Rivalry is only a form of self-seeking; but when the love of God comes to the throne, self hides its diminished head in the dust. Perhaps the Lord Jesus is to-day saying to some who are glorying in the supposed superiority of their "Church,"—'If thou knewest the gift of God!' Neither of the two debtors, one of whom owed fifty pence and the other five hundred, had any thing to pay, and as soon as they took knowledge of the fact, all place for glorification was taken away. Salvation was of the Jews; they had the Scriptures in their integrity; the temple of God was with them; the Samaritans were grievously in error. Well, in our own days, we may find a Church and more than one perhaps, a Church that persuades herself that she is the Church of God *par excellence*, the modern Jerusalem, and other Christian denominations are like Samaritans. To such a Church Christ says, If thou knewest the gift of God! This pride of thine shows that thou knowest it not, and wilt not know it. Lo, I turn to the Samaritans.—If the Lord Jesus had entered upon a controversy with Samaria's daughter, to establish the claim of Judah and expose the heresies of Samaria, there would have been no glorious revival in that place that day. But instead of this he begins by announcing the gift of God. He takes away the miserable rags of *merit* for which Samaritans and Jews were battling, to bring in grace. Cease your paltry efforts to scale the heaven by your wretched, ricketty ladders, and know that God is come down to earth in loving guise, and whosoever will may take of the water of life freely.

Thou would'st have asked—and he would have given.

All that truly know Jesus the Christ, cease their vain askings and gropings in the desert of this world and haste to this only oasis that their thirst may be slaked and that they may dwell for ever among the living fountains. What multitudes imagine that they know him, yet their carcasses all fall in the desert. To know him, is to know that glory, honour and immortality are with him, and shame and everlasting contempt every where else. How many millions are hindered from receiving the knowledge of Christ by the fact that other millions who profess to be his, have nothing to show for their professed faith. They are just as much under the thraldom of sense and sin, as others, and the people conclude that

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'Christ's salvation is a mere pretence. Roman citizenship was sometimes purchased at a great price;' but the citizenship of heaven is to be obtained for the asking, if we ask of Him who has opened up the new and living way, and ask him now. Who may ask? May I? Am I not excluded by my unrighteousness? Well, ask the Samaritan woman how much righteousness she brought to the well with her.

Living water.

Water that gives life. It is not for them that have life, that have goodness, that have the favour of God. Cease from seeking in yourself merit, and seek it in the gift of Christ. Cease from seeking in yourself the power to resist temptation, overcome evil, and do the will of God; all this is in the gift of Christ.

THE TIME OF THE END. XII.

We continue our notice of the 20th chapter of Revelation. One of the most noticeable features of this description, is the period of time indicated,—a thousand years. Satan is bound 1,000 years; is cast into the pit till the 1,000 years are fulfilled; the living "souls" reign with Christ 1,000 years; the rest of the dead live not again till the 1,000 years are finished; the priests of God and of Christ shall reign with him 1,000 years. When the 1,000 years are expired, Satan is loosed again. So we have it six times.

The most obvious remark is that whatever period of time is intended it cannot be 1,000 years, for that is only the symbol. Just as the key cannot be a literal key, the chain a literal chain, the pit a literal pit and the stone a literal stone, so this other symbol is the sign of something different from itself. Some would multiply it by 360, according to the well-known scheme of a year for a day. In other parts of this book that rule is doubtless applicable; but there is reason to believe that it does not apply here.

The saints are represented as reigning with Christ. The Gospel is in a very blessed ascendency. Blessed and holy are the favoured ones who then live. But there is one cloud in the sunny sky of their prosperity. The enemy has fled, but he is coming back in great force. Their joy is checked by the thought of another dire struggle with the powers of darkness. They cannot look forward to the future without perceiving the dark shadow that spreads its wings over the coming time. When David had vanquished all his enemies, and was enthroned in undisputed power over all Israel, it would have brought a serious diminution of his joy, to learn that a day was coming when he would be a fugitive from Jerusalem, and a rebellious son be enthroned in his stead, even if he had known that he would again recover dominion. How then should not the anticipation of an apostasy, of an escape from prison like that of Napoleon from Elba, of a great final struggle, how should this not prove a serious alloy in the cup of happiness given to the saints during the 1000 years? As one who has an operation to undergo, deprecates any great delay, as the suspense is more or less embittering, and longs for it to be over that he may have unmingled satisfaction, so it must be with the saints during 'the 1000 years.' A great deal is said and sung about the millennium, as a day of universal triumph and unalloyed blessedness; but these ideas are not warranted. It is indeed a glorious condition of things, compared with anything yet seen; the whole world is made to see that Jesus is on the throne; the truth of the Gospel is vindicated in the eyes of all; confusion is poured upon earthly pomp and glory; the promises of God are of more value than any promises of man; salvation is the all-important thing; priestcraft is done away; Christians love one another; the meek inherit the earth; and day after day come the tidings of tribes submitting to Jesus. But one saddening thought mingles with it all; Satan is to regain his authority for a season, and the nations in the four quarters of the earth shall gather together in deadly opposition to the camp of the saints, the beloved city. Now the more distant we put this great crisis, the longer we make the period over which the shadow of its anticipation falls. The final struggle is yet to come; how can the saints be content upon their thrones? They are assured indeed of victory; but what about the multitudes that shall be found in opposition to Christ? Can they think of these without sorrow? The true millennium, the period of perfect triumph cannot come till after this last great struggle has been terminated.

Our view is that the period designated by the term '1000 years,' is really a comparatively brief period. As elsewhere we have a day for a year, so here we have a year for a day, and the 1000 years are perhaps a period of about 1000 days. But this period shall be as 1000 years with respect to the greatness of the changes witnessed on the earth. "Shall a nation be born at once? Shall the earth be made to bring forth in a day?" asks the prophet Isaiah, and that the answer is in the affirmative is made evident by the context. It shall be the day of the new creation, in a very special sense. The word shall have free course and be glorified. All nations shall be blessed in the Seed of Abraham, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." All governments shall be brought into harmony with the great principles brought out in God's word, and men shall learn war no more.

The opinion now expressed that the 1000 years of Rev. xx. signify a comparatively brief period, is supported by the fact that the chapter preceding and the chapter following seem naturally to follow one another, as though the description of the 1000 years were parenthetical. In ch. xix. we have the church as a bride made ready, in fine linen clean and white, and we have the same in ch. xxi. The angel that talks with John in ch. xxi. is still one of those that had the seven vials full of the seven last plagues, connecting the events of chs. xxi. and xxii. with those of chs. xviii. and xix.

MEMORIAL TO H. E. THE VICEROY.

Mission House,—Monghyr, August 21st 1877.

To His Excellency The Viceroy
and Governor General of India.

My Lord,—In the message of mercy on which your Excellency is now engaged, you have, no doubt, the hearty sympathy of all the people of this land, as well as the prayers of those who fear God, on behalf of the people who suffer from the present famine.

Your Excellency will doubtless receive the cordial aid, and the best counsel of good and wise men, and all that human skill and energy can do, will be done, to relieve the wants of those who are in distress. But it is much to be feared that even the best efforts of a kind and paternal Government, backed up by public charity will fall far short of the pressing demand for food in the present sad emergency; and unless it shall please the providence of God to interpose, many of Her Majesty's subjects in India must die of starvation. In such an emergency, *God alone* can send deliverance, and it is a hopeful sign that people of all classes and creeds, are beginning to recognize the necessity of the divine aid. One thing, however, should be borne in mind, and that is, that God Almighty is infinitely more kind than any of His creatures, and that He does not withhold the showers of rain *because he is unmindful of the wants and sad distress which that must cause to the country.*

There is also a danger lest the failure of the usual supply of rains should be attributed simply to physical or meteorological causes. No doubt but that the Governor of all does make use of physical means to accomplish His purposes toward the human race; and whether the present draught is to be attributed to "the peculiar action of the solar rays on the atmosphere," or to certain "black spots on the sun," as some suppose, still it remains evident that these are but agencies in the hand of God to bring about His own designs.

It should also be borne in mind that the purposes of God, are both wise and good. The object of the chastisement is, not to punish, but, to *correct*; to show His rational creatures the errors of their way, and the evil of sin. The famine, the sword, and the plague, are great calamities, but *sin*, which is the *cause* of all the distress, is a far greater evil, and until the *cause* is removed, in vain shall we pray that the effects may not follow.

Our good and great men in the land, are exhorting the people to prayer, that the Lord would withhold His judgments: but would it not be wiser to exhort us to enquire into the *reason why* the divine judgments are sent upon the land? This is *the* question which, I most humbly, and yet most earnestly desire to bring to the notice of your Excellency.

That the withholding of the showers of heaven is in accordance with the divine will and purpose, and is not what some would call a "freak of nature," is a grave fact which all those who believe in God and his providence are morally bound to admit. If then the rains are retarded by Him who is infinitely good and gracious, and who does not "willingly afflict the children of men," one is driven to the question *why is it, that the Almighty withholds the rain in consequence of which so many of His creatures must perish from the pangs of hunger?* There must be *a cause*, and that cause must be commensurate, in importance, with the effect. Would it not therefore be wise on the part of both Rulers and people to turn their serious attention to this cause, and ask, why is it that the Almighty contendeth with us?

I need not inform your Excellency of the fact, of which we have so many instances in the word of God, that *national judgments are the inevitable results of national sins.* Nor need I remind our Rulers that famine caused by the Heaven's withholding the necessary showers of rain, has ever been one of the forms in which the God of heaven would teach both Rulers and people on earth, the errors of their ways. India has, of late years, again and again suffered from this token of divine displeasure. Hitherto, however, the rod has not been so severe; for the calamity has been confined to such limits as to enable the Government, though at an immense cost, to administer considerable relief, while the present distress in the Madras Presidency is more serious; and in all humility, I venture to predict that unless our Rulers and people will learn wisdom and consider seriously the *moral cause* of this divine displeasure, we shall be in grave danger of such a visitation from the Almighty, as will paralyze all the efforts of Government, to meet the awful emergency.

May God in mercy avert the blow, but while His "judgments are abroad in the earth, it behoveth us to learn righteousness," and to ask, wherein have we sinned, and whereby can we avert still greater judgments?

To point out the peculiar sins for which, as a nation, we are subjected to the displeasure of Almighty God, may not be an easy matter for any one to do, neither is it an agreeable duty to convict ourselves of crimes which call down upon us the judgments of Heaven.

At the same time, as it is quite evident that there must be some serious national *cause* for these national calamities, it seems the part of wisdom to probe the wound, hoping thereby to secure the desired remedy.

As to the people of the land, it is very possible that their greatest crime in these days is, their *wilful rejection of the knowledge of the only true God. and of His Son the only Saviour of sinners.*

While they had not the light of gospel truth to guide them to God, they were not so guilty before Him for the sin of idolatry, but now that light has come, "they have no cloak for their sin." We are expressly told that—"The nation or the kingdom that will not serve the Lord shall perish, yea those nations shall be utterly wasted." We are further informed on the authority of God's own Word that the *lack of rain* would be the very judgment that would fall on those who would wilfully reject the God of heaven. Zechariah, XIV. 17-19.

As however, I am not writing to the people, but to your Excellency as the responsible Head of our Government in India, I need not dwell upon the special sins of the subjects, but I respectfully crave your Excellency's kindly consideration to what appear to many to be some of the graver sins of the *Rulers* of the land, which sins may be deemed of sufficient enormity to be the moral cause of the calamities with which it pleaseth God to visit our Indian Empire.

That the Government is equally guilty with its subjects before God, may be fairly assumed from the fact that the famines which destroy the ryots, are a heavy drag, and a most serious loss to the revenue of the realm. The loss in money to Government is simply enormous, for it suffers not only by what it has to give to relieve the distressed, but also by what it loses in the lack of the land revenue in the districts where the famine prevails.

It is worthy of note that the chastisements inflicted by divine justice, often bear a strong resemblance to the crimes which they are intended to correct. And may we not trace this same resemblance in the present case? Government suffers seriously in its *financial* department from these repeated famines.

Is there no *financial sin* which may be traced as the cause of the fiscal loss? Is the seven million sterling which is realized by the cultivation, and the merchandize of *opium* a *righteous* source of revenue in the sight of God? I need not enter into the immorality or otherwise of this source of our Indian revenue. One thing is certain. If the traffic is a source of gain to India, it is also the source of incalculable loss to the people and to the Government of China; and surely for us to fill our coffers at an enormous sacrifice to another kingdom and people, cannot but be highly displeasing to a righteous and holy God, and more especially so when the crime is committed by a Christian Government, and that against the repeated remonstrances of heathen rulers, who regard our Indian traffic in opium as the bane of their people, and the curse of their country.

Most respectfully do I venture to solicit your Excellency's serious consideration to this important question, should not our Rulers consider, whether or not, in their heart of hearts they themselves must condemn a traffic which is so fearfully productive of evils both to the seller, and the consumer?

There is another act of our Indian Government which is most prolific of evil consequences to the people of India, and which must be highly displeasing to God Almighty who would have Christian Rulers to improve, and not still further to corrupt the morals of the heathen subjects over whom He has caused them to bear rule.

I now allude to the Government *Abkaree* system by means of which the sin of drunkenness has multiplied in this land a hundredfold, and the people who under the rule of Hindu and Mahomedan kings, were noted for their sobriety, are now, as subjects of a Christian Government, fast becoming a drunken nation. To my own knowledge during the last 20 years, the sin of drunkenness has most alarmingly increased in India, and the evil is still going on apace, and that under the assumed authority of the rulers of the land. The fact that Government constructs the distilleries, and authorizes the distillers to carry on the work, and grants licenses of sale to the vendors, has, in the eyes of the natives, given the trade an air of respectability, which has quite done away with the disgrace which used to be attached to the drinking habits of the low classes of the people; so that, while it was a strange thing, years ago, to see a respectable native in a liquor shop, these moral cess-pools of the country have now become the common resort of high and low, and the consequent demoralization of the people, is fearful to contemplate.

Allow me to give your Excellency one instance. In the district of Monghyr, by no means a large one, no less than two lacs and fourteen thousand rupees was realized by Government alone from the manufacture of these strong drinks in the year 1876-77. When we bear in mind that this was but a portion of the money squandered on *Daroo* by the people, for the Government contractors who distil have large profits, and the vendors who retail the drink have their share in the spoil, what an appaling picture we have of the amount of poverty and social misery and distress which all this waste must bring with it to the consumers, who, when they have once acquired a craving for the drink, will rob themselves and their families of the necessaries of life, in order to gratify the vitiated taste and appetite which strong drink has created,

Nor does the district of Monghyr stand alone in this social curse. The Abkaree concerns of Government, have carried with them the same sort of misery into every other district and town through the land, so that devastating floods of strong drink threaten the whole country with social ruin and moral pollution.

This being the case, and these great evils being, in a large measure, the inevitable results of the direct action of Goverment, can we wonder that the Most High God should show his righteous displeasure against such measures?

In conclusion, I beg to apologize for the liberty I have thus taken in intruding upon Your Excellency's valuable time and attention. My only excuse is that I have been urged to write from a sacred conviction of duty, and my humble prayer is that the repeated distress, with which it has pleased God to visit this land, of late years, may have the desired effect of arousing, both Government and people to a due sense of their moral responsibility, of convincing them of the errors of their ways, and of restoring them to the favor of Him who hath said: "I will have mercy and not sacrifice."

I beg to remain,
Your Excellency's,
most obedient servant,
THOMAS EVANS,
Missionary.

NOTICE.

Rev. I. F. Row will deliver a Black-board Sermon to the Sunday School at Dean Lane Hall, Fort, tomorrow, at 11 a. m. Subject, Daniel. Parents are invited to bring their children. Mr. Row will also preach at 6 p. m. in the same place. All are invited.

Received from "Acts xx. 35, last clause" for Famine Relief under Rev. C. Harding, Rs. 25; for do. under Rev. N. Sheshadri, Rs. 25; for Rev. Dh. Nowroji's Mission-work, Rs. 25; for the Home of Hope, Rs. 25. Received for Famine Relief at Sholapore, from W. A. Rs. 20; for Famine Relief, from G. C. D. (Neemuch) Rs. 50.

As the Rev. Mr. Deimler is not in Bombay, contributions to the Rev. Mr. Hasenwandel's Relief work, may be sent to J. Neuberg Esq. Meadow Street.

Epitome of News.

Saturday, September 8.

—The membership of churches under the care of the Wesleyan Conference, has increased in twenty years from 263,835 to 372,938. The number of Sunday-scholars, 742,419.

—*Christian World*: "The formation of workmen's clubs is not the least significant of the movements which indicate a power of social evolution at work in our midst that is altogether full of promise. Fifteen years ago only 54 of these clubs were established; now there are 805, with a membership of 133,000, in active working. And these institutions are not political organisations, fraught with danger to Government and property, as they are apt to become under the despotisms of the Continent. Neither are they debating societies, in which heated rhetoric spouts a blasphemous infidelity and a crude philosophy. They are healthy and manly efforts on the part of the working-classes to place themselves within the sphere of those civilising social influences which are enjoyed in higher circles, and are, in the main, as well conducted as the clubs at the West-end. From the report read at the annual meeting last week of the Working Men's Club and Institute Union, it appears that the members of the Union have devoted their Saturday afternoon to visiting, under intelligent guidance, the museums and great historical buildings of the metropolis; that lectures on political economy, among other subjects, have been largely attended by them; that prizes have been offered for excellence in athletics, chess, and various departments of study; and that quarterly social gatherings and other conferences have helped to further the work of the Union."

—The Rev. T. Rawlins, Rural Dean of Tamworth, read a paper on the Burials Bill which was afterwards printed by request, in which he asks these alarming questions: "Will not the sexton be liable to having his morals injured and his faith shaken if obliged to attend Dissenting funeral? Who will provide the spade and other implements? Who will register the burial? Will the Dissenting minister for any purpose be admitted into the Vestry? And, above all, if it should happen to pour with rain, will the Dissenter be permitted to seek shelter in the church?"

This gentleman must have been a Brahmin in a previous birth, we fancy.

—Mr. Salter, the London missionary to the Asiatics, has mastered no less than six languages.

—From Madagascar, *Word and Work* reports as follows: "Cheering notes of steady progress come from this island. The number of well-trained and earnest native evangelists is greatly on the increase. The missionaries are now occupied chiefly in supervising and directing native effort."

—One of the converts at the Tabernacle meetings in Boston has made a restitution of 12,000 dollars to the party to whom it was due.

—*Times of India*: "The Governor of Madras takes the portfolio of the Famine Department into his hands, just as the Viceroy holds that of Foreign Affairs, because of its importance, and deals with matters as they arise without the necessity of discussing details with his Council. Of course this may be viewed as a virtual assumption of a dictatorship by the Duke of Buckingham, and some timid people in Madras are afraid that the days of Councils in that Presidency, and indeed in Bombay too, are now numbered, and that the future will see Southern and Western India governed despotically by the goodwill and pleasure of irresponsible Governors."

—Aden news report: "On the night of the 24th instant, whilst the Haiderah bin Ahmed, the Foodlee Sultan, and his brother, Sultan Hussain, were sleeping at Tariah, surrounded by three or four hundred of their tribe, and with one of Sultan Haiderah's own body-guard keeping watch over them whilst they slept, the former Sultan was assassinated. It has not yet been ascertained who is the instigator or the actual perpetrator of the murder. Sultan Hussain has been acknowledged by some section of the Foodlee tribe as ruler, and he is now on his way to Shagra to have himself proclaimed Sultan, to which place he has invited all the Sheikhs to be present on the occasion."

—Mr. McGill, the engine-driver at Rangoon, whose servant died soon after receiving a blow from his master, has pleaded guilty, and the Recorder has passed a sentence of 14 days' simple imprisonment.

Monday, September 10.

—The Viceroy has restored the Bombay Municipality to life, by signing the Validatory Bill.

—Michael Sullivan, an elderly private belonging to the seventh Company H. M.'s 2-12th Regiment, quartered at Fort William, Calcutta, committed suicide on Tuesday morning by shooting himself with his rifle at the Dalhousie barracks. The man had, it appears, been drinking pretty hard for the past few days.

—Nursinglal Maharaj has appealed against the decision which enjoins him to cease from disturbing the R. C. Church near Calbadevi.

—A bottle has been picked up near Tavoy, which proved to be a message from the sea, as on opening it a slip was found stating that the ship Vermont went ashore on the night of the 8th August, on the Tenasserim coast. It was signed by the master and had a singular postscript: "Written in sight of death." The Vermont was a vessel of 1,200 tons, and left Moulmein bound to Europe with a full cargo of rice.

—The Ship *Liffey*, 1339 tons, was lost off the Maldives Aug. 3. Crew saved.

—*Indian, Chr. Herald.*: "We sincerely regret the departure from amongst us of Miss Toru Dutt, the last surviving daughter of Mr. Govind Chandra Dutt of this city, to a better home in Heaven. Miss Toru Dutt is known to the Calcutta Public by her translations of French poems. Miss Toru Dutt was also a regular contributor to the *Bengal Magazine* and the *Calcutta Review*. Eight or nine years after losing his only son, a boy of fourteen years, of extraordinary promise, Mr. Dutt resolved upon giving his two daughters a thoroughly English Education and with that intention he took his wife and two daughters to England. There the young ladies attended "Lectures to Young Ladies" at the Cambridge University, and perfected themselves in English and French, as well as in music. They returned to their native country after a sojourn of about five years, bringing with them a rich store of knowledge and highly cultivated minds. But alas! they also brought with them the seeds of consumption, to which fell disease, the elder, Miss Aru Dutt, succumbed in 1874, and the youngest three years after. We can well say that our country has been a loser by the death of this talented young Bengali lady. We deeply condole with the bereaved father on his heavy loss. He has seen death walking through all the chambers of his heart, and watched his darlings leave him one by one; but we know that his hope is fixed on the Rock of Ages, and that he holds to that Promise which "No change can falsify."

Tuesday, September 11.

—We acknowledge with thanks the September number of the Indian Travellers' Guide, published at the *Bombay Gazette* Office. Price, 8 as.

—A letter by a Native, dated Banda, Aug. 24, says: "The *kharif* is a total failure; the Hindus and Mahomedans are offering prayers for rain. The former are feeding the Brahmins and distributing alms to the poor. They are performing every kind of *puja, hom, jup, &c.*, and have closed the door of Rameshwar Mahadev's temple on the Banda hill, and pouring there thousand *gharas* of water. On the other hand, the Mahomedans are carrying their alms and shaddas through the city, bewailing, bemoaning, beating their breasts, and crying Hossein-Hossein, Ali-Ali, Sayad-Sayad, Dulha-Dulha as they do usually during the Mohurrum, and are distributing bread and grain to the poor. Both the Hindus and Mahomedans are moreover performing every kind of penances. Some are lying under the sun; some are sitting with blazing fires around them; some are embracing the prickly trees; some are hanging under the trees having their legs uppermost and their heads below. But I am very sorry to say that as yet all these have proved inefficacious."

—Our contemporaries say that a Mr. Sinclair, in Thacker's Spink & Co., office, Calcutta, has drawn "Silvio" in the Umballa Sweep, and has sold his chance for Rs. 30,000 to Lord Wm. Beresford. "It is related of M. Blanc, the "King" of Monaco, that he used to say, 'Whoever gains once in his life at roulette is ruined; he who breaks a bank is sure to blow his brains out one day.' The same thing is said about winners of the great Umballa Sweep."

—The son of a respectable native shroff at Messrs. Mackenzie, Lyall's took a large dose of opium, and when it was discovered that he was fast sucumbing to the effects, an attempt was made to approach him. But so determined was he to die that he warned every one off, pointing to a loaded pistol and a drawn sword by his side, which he threatened to use on anybody who would dare to render assistance or call in medical aid.

This is the third suicide reported from Calcutta this week.

—The British and Foreign Bible Society and its auxilaries have translated the Bible into forty-five of the languages of India. The number of separate translations itself amounts to 93.

—*Bombay Gazette*: A correspondent writes, "When I take up the (London) *Guardian*, and find its columns filled week after week with passionate controversies as to the right position of the priest at the altar, the colour or shape of the robes that he should wear, and the thousand other minutiæ over which Anglican churchmen are fighting with such unseemly violence, I turn with a sigh to the pure and undefiled "ceremonial" of the Apostle, and note that the only robe he cared for was the robe that the prayers of the widow and the fatherless wove for him, while his "ritual" was a Christian life unspotted by the world."

—In an article in the *Contemporary Review* for August, Mr. Curzon estimates the cost of racing in England—the direct cost, without betting—at £673,950 a year.

Wednesday, September 12.

—*Word and Work*: A daughter of Mr. A. A. Rees, of Sunderland (whose pen has repeatedly contributed to these pages), is on the point of leaving for India, to labour for the Lord amongst the women of that land.

—The *Satya Mitra*, Aug. 26, said that "Teshter Tir, the angel presiding over rain and clouds, as revealed in the Zoroastrian scriptures, would be very near this side of the earth within two or three days, and that a good and sufficient downpour might be expected."

—Dr. Cuyler, writing from Saratoga to the *Evangelist*, says: "There is, very naturally, a considerable discussion here of the proceedings of the late Pan-Presbyterian Council; and they do not arouse an unmixed admiration. There seem to have been many able papers, and many brilliant addresses, especially by the American delegates. We may well be proud of our delegation. But there was one fly in the ointment as big as a "Colorado beetle." The members of the Council could sympathize with all the eloquent addresses in laudation of John Knox and our grand old Presbyterian polity; but when the proposal was made to sit down together at the table which commemorates the atoning love of our common Lord and Saviour, then the sharp "crochets" of discord began to protrude, and the proposal was ingloriously set at naught! It was a pitiable exhibition of partisanship for trifles which must awaken pain and even disgust in thousands of Presbyterian hearts. Let us be thankful that no American voices were raised in opposition to the invitation to an united gathering of *all* the Presbyterian household around one sacred spot, the most sacred this side of heaven. When *will* our brethren in dear old Scotland be done with their pragmatical controversies over non-essentials? I fear not until the millennial glory shall shame these discords into silence."

—On Saturday last Dr. Blanc operated on a fourth case of blood transfusion, and the ultimate result was unfavourable.

—A correspondent of the *Statesman*: "With regard to the letters that appeared some days ago in your paper anent Mother Shipton's so-called prophecies, I would point out that there is no proof whatever that they are at all 15th century productions. Indeed I have often seen it asserted that they saw the light for the first time only some 30 years ago in Sheffield or other English northern town. In fact they give internal evidence that they are, to say the least, quite of modern origin. I refer to the word "carriages." This as used in the sense of a "car" or "vehicle" is very modern, and altogether slangy. I am not aware when it first came to mean a car, but it is quite certain that at the commencement of the 17th century it had its *proper* meaning, *viz*, "that which is carried," such as baggage, luggage, parcel, &c., as may be seen in the Acts of the Apostles (authorised version), "We took up our carriages," *i*, *e*., baggage. The Yankees to this day never say "carriage" for "car." This one word condemns the whole "prophecy," and any one who knows anything of the English of the latter part of the 15th century, how very archaic it is, can only smile at the credulity of those who, not content with endorsing their belief in mediæval witchcraft, allow themseves to have such a palpable forgery as this palmed off on them as the genuine article."

—David G. Price, guard G. I. P. R. has been sentenced to two years' imprisonment for criminal breach of trust.

—*Overland Mail*, Aug. 24: Amongst the deaths recorded this week are:—Admiral C. Wise; Vice-Admiral C. W. Riley; Major-Gen. S. Thacker, late Bombay S. C.; Major A. Chisholm; Col. W. T. Money, Madras N. I.; Lady Cecilia Brinckman; Lady Caroline A. Morant; Mr. T. J. Dyer, late H. E. I. C. S.; and Mr. R. D. Mangles, late Member of Council for India.

A letter from The O'Donoghue, M. P., which appeared in a Dublin jounal of Aug. 18, has exasperated the extreme National party.—He speaks with great contempt of the Parnell and Biggar section, and declares their patriotism to be an absurdity. He might, he says to his constituents, as well be called upon to join them in dancing a hornpipe on the floor of the House of Commons as a proof of his fidelity to Ireland.

The Baroness Burdett-Coutts has given another sum of 1,000*l*. to the Turkish Compassionate Fund, making her subscription 2,000*l*. in all. The Bishop of London has consented to allow his name to be associated with the fund. A telegram from the English Ambassador to Lady Burdett-Coutts states that the Mussulman fugitives in East Bulgaria are in numbers so great that it is far beyond the power of Turkish authority, to cope with so appalling an aggregate of distress, but that the distribution of relief which is being sent out will be facilitated to the utmost extent. There are 15,000 families at Eski-Djuma alone.

At Dinan, the other day, a boy having imprudently ventured into the river there, and being in peril of his life, a young priest who was passing rushed to his rescue, but both were drowned. As they were sinking, an abbé, eighty years of age, tried to save them, and was in imminent risk himself. He was fifteen minutes in the water, but his heroic efforts were unavailing.

The Queen of Madagascar has by public proclamation liberated the whole of the slaves in the island. By a treaty with England in 1865 she engaged that the practice of buying and selling slaves shou'd be discontinued; but her subjects having evaded the treaty to a great extent, by pretending that their slaves were purchased before the treaty came into force, the decisive step taken by the Queen has been rendered necessary.

The Bishop of Rochester preached on Aug. 19 at St. James's, Hatcham. He said he had come to that congregation because they were in trouble, and to show his sympathy with them. He condemned too ornate a service as being a hindrance rather than a help to spiritual life. The bishop said he hoped there were no persons in the congregation who were ashamed of being termed Protestants: for, if the Church of England was not a Protestant Reformed Church, she was a shameful schism, and ought not to have an existence.

Thursday, September 13.

—The matters at issue between the Bishop of Colombo and Rev. Messrs. Oakley and Clark have been arranged, it is said, but the Tamil Mission Committee are not disposed to accede.

—A Ceylon paper says: "We are glad to learn that, notwithstanding the ill-judged meddling of the Committee of the Tamil Cooly Mission, the differences which have for so long existed between the Bishop and the Church Missionaries, are in a fair way to be arranged amicably."

—*Times of India*; Allahabad, 12: The Indus Valley Railway embankments, between Mooltan and the Sutlej, have been breached in twenty-three places, by the heavy rain, which lasted for thirty hours.

There were grain riots at Delhi yesterday. There is great excitement in the City. The police are on the alert.

—Dr. Lancaster writes from North Arcot: "I am fairly hardened now to scenes of suffering and distress, but I was shocked at the amount of poverty, disease, and squalor here. Out of 1,900 I could only find four in fair condition and fit for work. The majority of them have been field-labourers, and want of work has thrown them here. Fully sixty per cent. are wretchedly emaciated, and aboxe thirty require medical aid." And medical aid there is none, he adds.

—More interesting intelligence has recently been telegraphed across the Atlantic—that of the discovery of two satellites of the planet Mars, hitherto supposed to be moonless. These small bodies appear, however, to have at last revealed themselves to Prof. Hall with the splendid refractor of 26 inches aperture, at the Washington Observatory; and his telegram, necessarily brief, states that he has approximately determined their periods of revolution round Mars at fifteen and thirty hours respectively, at the distances of about 8,600 and 13,800 from the planet's centre.

—The number of communicants in the churches of the C. M. S. in Ceylon is 1288. The increase last year was 170.

The text of a convention between the British and Egyptian Governments for the suppression of the slave trade has been published; and also the text of a treaty between the British Government and the King of Dahomey.

Friday, September 14.

—Deaths last week, 703. By cholera, 49.

—The *Travancore*, with English Mails for Bombay, left Aden Wednesday, 9 p. m.

—The Viceroy is expected in Poona next Saturday.

—*Bombay Gazette*: "The Bombay Famine Statement says that telegrams received during the week show a continuance of general improvement. The *kharif* crops have in most places revived, and in some are absolutely good. The sowing of winter crops progresses, but more rain is immediately wanted in parts of Nasik, Poona, and Ahmednugger. Prices of grain are slightly lower in most of the affected districts, but they have risen in Khandesh, and show no improvement in Kaladgi, where they are highest of all.

—Private letters from the Rev. S. R. Bacon, Missionary at Cuddapah, represent the distress and consequent mortality in that district as very great. In one of these letters Mr. Bacon says:—"The state of my district, especially the whole of the Southern division, is appalling. I have seen dead, not by one or two, but by twenties at a time. During my visits I have seen misery beyond all description. I have been working all the year to the stretch of my life to assist the people, but have not been able to get sufficient sums of money. I can appropriate Rs. 500 a month. I have five centres surrounded by villages well-known to me, in which I can, I am sure, dispense that sum wisely and well. I will give my whole time to the distribution, as touring is my work."

—The Lord Mayor of London has remitted a further sum of £35,000 to Madras, and will continue to remit funds as subscribed. His Lordship adds in his telegram:—"Public feeling in England greatly excited. Large funds may be expected,"

—At the trial of J. A. Boardman yesterday in the High Court, the following was part of the evidence of a witness: "Thomas Henry Downing—I was a medical student in England. I came out two years ago when I had very good prospects, but I was foolish, played cards, and committed forgery. I am now a convict in jail. I am 21 years of age."

Boardman's trial is not completed.

—The new Governor of Ceylon, Sir James Longden, has been sworn in.

—The following appeared in the *Bombay Gazette* some days ago, but we have not since seen any confirmation of it: "Intelligence has been received from the Political Resident at Bagdad, by telegram, of a mutiny of Turkish reserve troops at Kerbela. The Governor General of Bagdad and Commander-in-Chief have gone there. A number of people are said to have been killed."

—A Committee of misionaries of various denominations has been formed in Calcutta for the purpose of collecting money and forwarding it to all missionary stations in the Famine districts, for relief of the suffering. The *Friend of India* says: The Rev. Dr. Strahan, Secretary of the S. P. G. Missions in Madras, has telegraphed to the Calcutta Missionary Conference Committee, that the S.P.G. Missionaries in Cuddapah, Kurnool, and Tinnevelly, could well apply the sum of Rs. 10,000 to the relief of an immense amount of suffering. Mr. Feen of the Church Missionary Society, writes from Krishna:—"Any amount could be well distributed through Missionaries in Krishna, Godavery, Madras, and Tinnevelly." The Weslyan Mission Secretaries in Madras and Mysore say respectively: "That they will thankfully distribute any amount." "Any amount in nine

circuits." The Secretary of the Madras Missionary Conference writes "Large funds needed throughout the famine districts." As more than £100,000 has been sent from England to Madras, we are anxious to learn how the distribution of this is to be effected. A letter from the Rev. Dr. Scudder, Vellore, says: Many of our villages are a long distance from the head-quarters of the officials, and the sufferings here are something fearful.

Miscellany.

—*China's Millions*; Diary of Miss Marie Huberty:

Yang-chau Feb. 24th.—We cannot sufficiently thank God for His miraculous care of our lives, as well as of half the city. Last night about half-past twelve, we were awakened by a great light in our rooms; and on getting up we saw flames issuing from the roof of the temple of the 10,000 gods; the roof itself was half on fire. It must have been that part where the many gods were, for the flames were very high and burned for some time before the other part of the building began. Then another and another building took fire, and so on till four or five, if not more, were one mass of ruins.

Those at home who have been in Yang-chau know how near we are to the temple. Of course we all dressed; the children were dressed too: and by the advice of the Evangelist we put together all that could be carried away, for our turn might come too, and with ten little girls and fourteen boys, and only a few Christian helpers, it would not have been an easy task to look after them.

But how little we know what dangers surround us. Between us and the temple were several thousand pounds of gunpowder; what good would our preparations have been, if *one* spark had fallen on it! But God was keeping watch over us. Had the fire begun twenty-four hours before, we should all by this time have been in the presence of our King; for the evening preceding the fire there was a very strong south-west wind, which would have sent *all* the sparks and flames towards us. As it was, they were all blown in the opposite direction, so that *not one* spark fell on this side. The Chinese of course wetted the powder, and so kept off *some* of the danger; but what good would that have been if the wind had not been in God's hand?

In three hours' time the flames were extinguished; not by the Chinese, for they could do nothing, but for want of fuel: at least we could see nothing more except smoke and sparks. And so all the idols were burned. Will this convince some Chinese of the folly of worshipping powerless gods? of the impossibility of being saved by deities which cannot save themselves? There were two sleeping gods there: fit emblem of their perpetual state—they sleep, they cannot hear. Whatever this may teach the Chinese, it has taught me that God wants us to work for Him, and that He has saved our lives for some purpose. Thank Him also with us for the calmness and quietness He gave us, and every one on the place, in the time of danger. Dear Miss Hughes was so calm, and watched over her large family of ten little children like a mother. At 3 a. m. as there was no more danger, humanly speaking, we went back to bed to have a little sleep. Yesterday of course we were rather tired, the reaction was felt, and we could not do much work; but to-day we are all right again.

Selections.

AN OVERCOMER.

BY J. A. TIRRELL.

MARTHA DAY sat alone by her window in the gathering twilight, feeling perplexed and troubled. The path of duty seemed hedged up. Perhaps, after all, Walter was right in saying that she ought to go into society more with him. Three years ago, when he had asked her to be his wife, her first words had been, "But you are not a Christian." How well she remembered the caress he had given, and the promise he had made never to interfere with her religious duties. "Why, Mattie," he had said, "it wouldn't take long for you to convert me, I know." And with all the trustfulness of a woman's first love, she had put her hand in his, and promised to walk with him through life.

Had she done wrong in marrying him? Perhaps so; but she loved her husband truly, fondly, and she could not admit this, even to herself. And yet, looking back over the past three years, she could see that instead of her influencing him Christward, he had drawn her more and more into the world. Only last week he had persuaded her to accompany him to a fashionable party, and this evening he had been urging her to go to see "Uncle Tom's Cabin" played. "Mattie, you're real notional. Everybody goes to see Uncle Tom's Cabin. It can't be any worse to see the play than to read the book. It makes me feel bachelor-fied to go everywhere alone. Come, now, if you'll go with me to-night, I'll go with you to the next prayer-meeting." But she, remembering how conscience had reproached her at the party, had refused, and Walter had gone off with an injured air.

The shadows deepened, and still she sat thinking. The ringing of the church bell reminded her that it was prayer-meeting night, and, though she felt some hesitation about going to the meeting, her better spirit prevailed; and donning her shawl and hat, she joined the few worshipers moving towards the vestry.

The meeting opened with singing and a prayer by the pastor, as usual. Then Brother Gray prayed; then there was more singing, and a few more prayers, with long pauses between. Martha was so busily occupied with her own thoughts that she was but dimly conscious of all this. All at once her attention was caught by the closing words of Scripture which the minister read—"Be not overcome of evil, but overcome evil with good."

The words seemed spoken to her, and as she repeated them again and again to herself, they came with greater force and new meaning. "Overcome evil with good." Something for her to do, as well as to suffer. She must overcome Walter's worldliness with her devotion; his skepticism with her faith; the evil in his heart with the Christ in hers.

Then and there she make a deeper, fuller consecration of herself to God than she had ever done before, and felt flowing into her heart courage and strength, faith and love, for the work before her.

It was not long before Walter Day noticed the change in his wife. She did not weary him by constantly talking of a subject which she knew was distasteful to him, but her whole outward life showed her heart's desire, and whenever she could speak a word for Jesus she was ready to do so.

Weeks and months went by without any apparent change in him for whose salvation she earnestly prayed, and often did she ask that her faith might not fail.

At length, one day, as she was kneeling in her closet pleading with God, a step behind her, a hand on her shoulder, some one kneeling by her side, and a broken voice begging for mercy and pardon, told her the answer had come at last.—(*Zion's Herald*)

PROPHETIC INTERPRETATION.

SIR,—As one who believes that in the Book of the Revelation God has given to his servants a prophetic history of the Church, and of the fourth great empire of Daniel, from the time of St. John to the manifestation of the heavenly Jerusalem, I view with considerable concern the hold which the Futurist view of Prophecy is taking on many minds.

The sensational character of a scheme which interprets the greater part of the Apocalypse (though professedly a book of symbols) in an intensely literal manner, and compresses all the tremendous events which it describes into a period of three years and a half, is to many minds very captivating. In my own case it gratified for some time the natural desire for the marvellous, but it soon and entirely failed to satisfy my judgment; and it was with the deepest thankfulness that, being led some ten years ago to study, first, Garratt's "Commentary on the Revelation," and then Elliot's "Horæ Apocalypticæ," I found in the old Protestant and historical interpretation a scheme which (although there is not, of course, a *complete* concurrence amongst these writers or others with regard to the minuter details) exhibits that marvellous agreement between the prophecy and great landmarks of the history of the Church and of the Roman Empire, which would be enough of itself, were there no other proof, to convince me of the inspiration of that wonderful portion of the Word of God.

Believing that this prophetic history was given to warn and encourage the Church during the past 1800 years, and that it exhibits the dangers of the last days with the clearness of heaven's light, it is a cause of deep regret and alarm to see the armour specially provided for these "perilous times" thrown aside, and Christians taught that the solemn events foretold relate to a period subsequent to the translation of the Church.

It seems to me as if a pilot who was himself mistaken had come on board a valuably-freighted ship just as she was nearing the dangerous rocks and shoals of the harbour, and had persuaded the crew that the chart, which distinctly pointed them out, described an entirely different and distant coast.

One reason, I think, why these views against which I protest have so easily gained currency, is, that few people, in this age of hurry and superficiality, will take the pains necessary to read with patience and prayer such a work as the "Horæ Apocalypticæ," and that, gathering here and there scraps of the historical interpretation, they dismiss it without further thought as fanciful.

The Futurist scheme, on the contrary, can, from its extreme literalness, be mastered with little trouble, and this, with the study required to understand the historical scheme, is often urged as a convincing proof of the truth of the one, and the fallacy of the other, since it is said that the prophecy is written for the poor and unlearned, and must therefore be intelligible without the study of history. It would be about as logical to argue that the know edge of history is unnecessary to understand the prophecies of Daniel, or the knowledge of Hebrew and Greek to read the Bible.

The hope of the Lord's speedy coming is, I believe, reviving, and the prophetic Word is being increasingly searched. I earnestly trust that Christians may be willing to consider, without prejudice, those views of the meaning and scope of the Apocalypse which have for several hundred years commended themselves to the people of God, and which, if true, are at the present moment of overwhelming importance.

I would, at least commend to the notice of those who are giving their attention to the study of prophecy, two little tracts entitled, "The Revelation: How is it to be Interpreted?" and "The Great Tribulation," both by P. H. Gosse, * who, having been, I believe, himself connected with those called "Brethren," by whom Futurist views are largely held, is well qualified to speak on a question of which he has so carefully studied both sides.

Whether, however, we can all agree in the principles of prophetic interpretation or not, may we be enabled to unite in looking for the glorious appearing of our great God and Saviour Jesus Christ, and in praying with increasing earnestness, "Lord Jesus, come quickly."

Yours faithfully,
S. A. BLACKWOOD.

Manor House, Crayford. Kent.—(*Christian*).

THE FRENCH CATHOLIC COMMITTEE.

A VERY important incident has just occurred in the tremendous electoral contest on which the destinies of France depend. I have a perfect right to advert to it, because it has a much more than merely political significance, and forms part of that yet broader and deeper controversy in which the whole of Continental Europe is engaged—the controversy between Rome and modern society.

It is well known that Ultramontanism played a most important part in bringing about the crisis of the 16th of May, but a vestige of prudence made it speak with bated breath; it remained behind the scenes, or rather in the prompter's box, to suggest the policy of the great actors. It has just emerged with *éclat* from its discreet concealment; and the *Univers* and the *Monde*—the well-known organs of Ultramontanism in its most ardent and extreme form—have announced to France that a great Catholic Committee is formed at Paris, to support in all the electoral districts the candidates holding its views. The manifesto of the Ultramontane party describes in the following manner the candidates thus intended:—"Catholic candidates," it says, "are those *who boldly hoist the Catholic flag*. Convinced that, in these troublous times, the Church, *with its infallible teaching, offers for France the necessary centre of union and of resistance*—the way of salvation—*they do not shrink from being described as clericals, and are no more ashamed of the Syllabus than of their creed.*" This is at least definite, and leaves no ambiguity. Here we have no more a political struggle, sustained by a great party, which may include in its programme certain guarantees for the interests of religion, without ceasing on that account to be a lay association. No; this is neither more or less than a religious, or rather an ecclesiastical crusade—a veritable religious war waged in the country. *It is no longer the question whether the* Republican party is to be opposed on financial or administrative grounds, or even on account of the form of government which it desires to maintain. This is no Conservative political reaction against Republicanism. It is the opposition to the Papacy which is to be crushed, and the Papacy, carried to its extremest consequences, which is to be made dominant. The Ultramontane Committee, by its programme, removes all lingering doubt on this point. The standard displayed is truly that of the Syllabus. Now, the Syllabus means, not simply Romish doctrine; it is social reconstitution on the basis of Catholic unity; it is the rule of a theocracy, raising

* Published by Morgan and Scott, "The Revelation," 9d.; "The Great Tribulation," 2d.

its sword against rebel thoughts, and hurling its first anathemas and fiery thunderbolts at that liberty of conscience, which it brands as the worst of heresies. This is the most arrogant and audacious challenge ever offered to modern society, to the State in its historically acquired form, and to the rights which lie at the basis of our entire modern legislation.

The Catholic Committee does not stop even at this general declaration, which might well have seemed sufficient. It goes on to define the demands it makes on its candidates. They are required, first of all, to "*guarantee the liberty of the Church, its teaching, its ministry, its institutions, and its worship.*" Now, we all know that when the Ultramontanes speak of liberty, they make a fearful play on words. They understand by it, not the general liberty which belongs to all citizens; this they proscribe as a work of the devil, and never lose an opportunity to seek its suspension or destruction. This they call the liberty to evil, which it is the mission of the State to gag or to crush. Their views on this subject are expressed without concealment, not only in their journals, but in their great committees held annually in Paris. They seek and sanction no liberty but their own—the so-called liberty to good—which is equivalent to the total abandonment by the State of all its rights, and the absolute subordination of civil society to the Church. It follows that the candidates of the Catholic Committee will be required to enter into an engagement to endeavour to abolish all the restrictions hitherto imposed on the exclusive authority of the Church, in matters of instruction of every degree and kind, so that the youth of the country may be brought entirely under its influence, the State not retaining even the right of inspection, and all primary schools being relegated to the congregations. A third condition imposed by the Catholic Committee on its candidates refers to this very subject of the congregations. Your readers are aware that the French law reserves to itself the right of authorising these, because, as not belonging to the national clergy, and having a tendency to consolidate in their own hands extensive properties, it is necessary for the civil power to know whether or not they are dangerous to the public. The Catholic Committee requires its candidates to labour for the abolition of these restrictions, which every Government has regarded as necessary guarantees. The other conditions refer to the maintenance of all the laws favourable to Ultramontanism, whether voted by the National Assembly, or previously passed by edict, or dating back as far as the restoration of the Bourbons. In a word, this electoral manifesto is the most complete organisation of what was called a few years ago *the Roman campaign* in the Interior. Can it be doubted for a single instant, that should the Catholic Electoral Committee succeed, it would infallibly issue in carrying out the true design of Rome and restoring the temporal power of the Holy Father? Can we forget the violent, almost incendiary, mandaments of several of our bishops last spring? Can we forget the passionate appeal which the pretended captive of the Vatican then made by his nuncios to all the Governments of the Continent? Do we not see here the outline of a policy the most perilous possible for our country, and the most adapted to precipitate direful national calamities? But what matters all this to the Christians of the Sacred Heart? They remind us incessantly of the words of one of our writers: "Perish everything; this is the spirit of the Church!"

It is evident that the Catholic Committee will have reason to rue its imprudence, and that it will serve in its way the cause of the Republic by arousing in the country the keenest indignation. It raises, indeed, a very embarassing obstacle in the way of the Government. It is enough to say to Frenchmen. *Do you wish for a government of the curés?* to make them stand up as one man against the Ultramontane party; they will flock to the electoral urns to record their unmitigated condemnation of such rule. These clerical proceedings, therefore, so far from alarming us, are singularly reassuring as to the issue of the struggle. They move me to sorrow, however, from another point of view. They may provoke the victorious party to adopt in the issue a far more severe policy towards the Catholic Church, and, as in such a course it is very difficult to stop at the right point, serious complications may arise out the reaction which must be the fatal result of such imprudence. I admit, however, that it will be at once the right and the duty of the State to guard against aggressions of this kind. I have always denied, I always shall deny, its right to exercise any censorship over ideas, opinions, doctrines however absurd. It is not lawful for the State to proscribe the theoretic teaching of the infallibility of the Pope, fatal as this teaching may be. I believe that Prussia and Switzerland have taken a false step in this respect, because they have levelled their aim at creeds, and not simply at deeds. Nevertheless, I admit that under pretext of doctrinal teaching the Church wages war on the social constitution under the sheltering shadow of which it lives, and that it makes a breach in the institutions of the country by provoking a purely political agitation. It is permitted to preach, and may utter as many absurdities as it pleases in the pulpit; but that which is interdicted is the preaching of a crusade, a holy war, or any such flagrant attempt to destroy the public liberties. Here the State is no longer confronted merely with ideas which it is bound to tolerate, but with culpable and dangerous deeds which it is bound to repress. It must be severe in order to be just, for it may never forget that it is the armed representative of the rights of all and of the liberty of each. The party which seeks to infringe this general liberty deserves to be punished in the very name of liberty. The Ultramontanes would do well to pause and reflect before committing themselves blindly to an enterprise the only present result of which will be to assure victory to the Liberals, but for which they may ultimately have to pay a heavy price, with none to pity them.

EDMOND DE PRESSENSE.

Paris, 20th July, 1877.

HEARING IN THEIR OWN TONGUE.

IN a recent letter written by Mr. Corfield, the agent of the Society at Madrid, he mentions having received from Mr. Armstrong, of Valladolid, some details of the experience of one of his former colporteurs, named Bon, among the Spanish Gipsies. Bon is now a pastor of one of the churches under Mr. Armstrong's charge; but, looking back to a former period of his eventful life, he thus speaks:—

"The last time I met with gipsies in any considerable number, was in Leon, in the month of November, 1874. I went all over the place selling Bibles, Testaments, and Gospels. The fair lasts a whole month, the sales consisting principally of horned cattle and horses.

"Many priests go there, and a great number of gipsies, as well. On one occasion I struck right into the midst of priests, gipsies, and cattle, and I let fall some books to the ground to arrest their attention; after which, opening another, I read to them aloud from a New Testament. Very few cared to listen, and I regretted that I could not reach them; but what was I to do? I afterwards remembered that I had in my lodgings a Gospel in *Calo*, which I hunted up, returning back again to visit the folk.

"'Be off from this place,' said one as soon as I appeared again, 'we don't want any of your books.' 'Let him go on reading,' said another. Again I put my parcel of books on the ground, and began reading from St. Luke i. 31 and 32. As by magic I was now surrounded by a whole lot of gipsies, who listened with earnest attention as I read to them in their own tongue.

"'Hollo!' said one, 'do you know *Caló*?'

"'Let him alone,' said another, 'let him read on.'

"'Sell me that book,' said a third, 'here's a quarter of a reale for it.'

"I shall not sell it at all,' I replied.

"'Young man,' was the rejoinder, 'I'll give you two reales for that book if you will let me have it.'

"'I'll not sell it to any body, but I will go on reading to you out of it if you will listen.'

"'Read on! Read on!'

"'Then I did so, in Luke ii. from verse 8 to 18.

"'Sell me that book,' again sounded forth. 'I'll give you a peseta, or four reales, for it,' said the first, who had offered but a trifle.'

"'I tell you I will not sell it, as it is the only one I've got, and it is useful to me sometimes; if I had nto got it now, none of you would have cared to listen to me.'

"'Well then, read to us the prettiest things you can.'

"'Yes, I certainly will, but wait a bit;' and I took out a Spanish Gospel that they might see what next I intended reading to them.

"I read Luke xix. 10: 'For the Son of Man is come to seek and to save that which was lost,' and from this text I spoke to them of the great salvation, to which they listened most attentively. They could not tell what to do to induce me to sell them the book, which I would not consent to. At last one of the oldest and dirtiest of the party said, 'I myself have a book exactly like that; sell me yours, do.' Then the old man drew from his bosom another copy of St. Luke's Gospel in *Caló*, exactly like my own, both in binding and type; and, on showing it to another, remarked that it was indeed very shabby, but that not a leaf was wanting. It was really so, but greasy enough; the old man had it wrapped up in a piece of black cloth. It being now my turn to make a bargain, I offered him two pesetas, or eight reales, for his book; but he immediately refused, saying, 'No, not if you were to offer me twenty reales for it. I'll never part with this book.' The old man then read to his companions out of his own book, and they listened to him very eagerly. 'Although I cannot sell you,' said I, 'the one. I have, I can sell you a Gospel of the same kind in Spanish.' 'Does it really say the same as our *Caló*?' 'Exactly; you can search and see.' 'And the value of this Gospel, what is it?' 'The fourth of a reale.' 'Come along,' said a number, 'we will buy;' and very quickly I sold to them thirty copies. Getting away from the crowd I found my sack missing, and cried out, 'My books, where are they? Who's got them?, fearing much that they were stolen. 'They are here,' replied one; 'I took care of the parcel that it might not be injured,' and not one of my books was wanting."—(*Word and Work.*)

AN AGED DISCIPLE.

To show forth the marvellous work of God in the salvation of a centenarian, I send the following fact, praying the Lord may own the testimony, and that she of whom I write, being dead, may speak to some weary unsatisfied soul who may be, as she was, waiting and longing for something though knowing not exactly what, and which is to be found alone in Jesus. In 1870 I was residing at Stoke, Devonport. It being Christmas time, the lady, at whose house I was, used to have many of the poor people calling for various donations, coal tickets, etc. Among the number was an old servant, who came on behalf of her mother, then ninety-eight years of age. The daughter, who was seventy-five, said her mother was not at all well. I felt much interested in the case, and asked several questions, to gather, if possible, some information concerning her spiritual condition. The daughter, who had the very highest possible opinion of the goodness of her mother, did not satisfy me as to her having been born of the Spirit from above. A strong desire impelled me to go and see her; she was then in bed (though not bed-ridden). I was struck by the expression of expectation which marked her countenance, and looking steadily at her for a few moments, and silently asking wisdom from Him who alone can give it, I asked her if she was ready to meet the Lord? She replied, "God has sent you to me as His messenger. I know it; you are come to show me the way. I have been expecting you. I want to know the right way. I was sure God would send some one to me, and He has sent you." At first I feared her mind was wandering, but soon discovered my mistake. Her intellect was remarkably bright and clear, and there was not the slightest excitement about her, only gladness at hearing the old, old story.

She had evidently a very amiable disposition, and was a moral, church-going woman, but knew nothing of herself as a lost and ruined sinner.

When I spoke to her of God's love in sending Jesus, and that it was through Him alone salvation would be obtained, that there was nothing for her to do but to take God at His Word, and believe that which He had written concerning His Son, and that it was through the blood of Jesus that atonement was made, she listened quietly and attentively, and almost as quietly received it, just like a little child.

Time and memory both would fail me to repeat conversations I had with her almost daily for a long period. She would sometimes say, "Bless the Lord! to think He has taken me out of nature's darkness, and opened my blind eyes to see Himself, and I so ignorant, thinking I was all right, and yet not saved." She would often wish she had known and served Him in years gone by, but never allowed it to sadden her present joy in Him. She appeard to look gladly forward to the time when she would be with Him. The Word of God was very precious to her; she did not care for any other book, but enjoyed to hear the Word expounded. Her growth in grace was so rapid, that for my own satisfaction I took other Christians to see her, that they might test the reality of her faith: each one who saw her came away admiring the grace of God magnified in her.

On leaving the neighbourhood six years since, I asked a lady to visit her, which she gladly did. I could write much more of great interest concerning her and the Lord's wonderful dealings to her and through her. One lady of good position, hearing of her and her great age, became interested and went to see her; she then met with the lady referred to above, and one link and another in the chain of God's dealings led to *her* also believing in the Lord Jesus for the salvation of her soul (she is now with the Lord) and she showed her love to the last by partially car-

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ing for the temporal wants of the aged saint, who was a recipient of parish help, by paying the rent of a comfortable room for her until she fell asleep in Jesus, the last week of April, 1877, in her *hundred* and *fourth* year, yet in full possession of all her mental faculties to the last.

E. M. A. CHAPMAN.

Plymouth, June, 1877.—(*Word and Work*).

UGH!

Hugh Gough of Bo*rough*bridge was a r*ough* soldier on a fur*lough*, but a man of dow*hty* deeds in war, tho*ugh* before he fo*ught* for this country, he was a thor*ough* d*ough*-faced plo*ugh*man. His horse having been hoo*ghed* in an engagement with the enemy, *Hugh* was taken prisoner, and I *ought* to add, was kept on a short eno*ugh* clo*ugh* of food, and suffered from dro*ught* as well as from hunger. Having on his return home drunk too large a dra*ught* of usquebaa*ugh*, he became intoxicated, and was la*ugh*ing, co*ugh*ing, and hicco*ugh*ing by a tro*ugh*, against which he so*ught* to steady himself. There he was accused by another ro*ugh*, who showed him a co*ugh* which he had ca*ught* on a clo*ugh* near; also the slo*ugh* of a snake, which he held at the end of a to*ugh* bo*ugh* of e*ugh*-tree, and which his shaggy sho*ugh* had found and had bro*ught* to him from the entrance to a so*ugh* which ran thro*ugh* and drained a slo*ugh* that was close to a lo*ugh* in the neighborhood.

TELEGRAPHIC NEWS.

Paris, Sept. 6th: Madame Thiers having claimed the right to arrange the funeral cortege of her late husband, and wishing for the presence of the Republican members of the Senate and Chamber of Deputies, the French Government will not participate in the funeral, but will only pay military honours to the deceased.

Rome, 6th: His Holiness the Pope is in a very weak state and his condition causes some anxiety.

London, 7th: Mahomed Pacha telegraphs that the corps under the command of Eyoub Pacha divided into two colums has driven the Twelfth Russian Army Corps across the river Lom. The Russian loss in the battle was 3,000 men and the Turkish 900 men. The garrison of Widdin has been reinforced.—In a speech made by Lord Derby at Liverpool yesterday, he said, in reference to the Turco-Russian war, that the present time was not favourable for the intervention of third parties, but that when the time should arrive, and it was not perhaps far distant, England would not lose the opportunity.

Belgrade, 7th: M. Ristitch (President of the Servian Council and Minister for Foreign Affairs), in replying to the representations of the British Diplomatic Agent and Consul-General here against the warlike preparations being made by Servia, says that the same are necessary in order that Servia may be prepared for every emergency. An interview between Prince Bismark and Count Andrassy is shortly to take place.

London, 8th: A Russian official despatch has been received, which admits that the Russians were defeated at Kazelevo on the river Lom by Amed Eyoub Pacha with heavy loss and had to fall back upon Ostiza (?). The Russians are now concentrating on Beila. The Russians have been compelled to raise the blockade of Rustchuk. The Turks are threatening the bridge thrown over the Danube by the Russians at Pyrgos. A battle was commenced at Plevna yesterday morning, but the result is not yet known. The Mansion House Fund for the relief of the famine in Southern India has reached the sum of £115,000. Mr. William Ravenscroft has been appointed Auditor General of Ceylon. Mr. Justice Phear, lately appointed Chief Justice of Ceylon, has been Knighted.

9th: The funeral of the late M. Thiers, which took place in Paris to-day, passed off quietly.

10th: The news from Vienna that the fortress of Nicksis had capitulated has been fully confirmed.—A Russian official despatch states that the army commanded by the Grand Duke Alexander (the Cezarewitch) has been withrawn from Rustchuk in order to take up new positions.—On the night of the 6th instant, the Russians arrived before Plevna, and, under cover of the darkness constructed siege works unobserved on the heights around the town. On the 7th instant, the bombardment of the place was commenced, and kept up continuously until yesterday morning, when the Russian left wing occupied the southern heights with the loss of 500 men, and the Russian right wing and centre approached to within 1,300 yards of the enemy's entrenchments. The cannonade throughout has been furious. The Head-quarters of the Russian Army in Bulgaria have been transferred to Kadenica, between Bulgreni and Poredin. The Head-quarters of Prince Charles and the Roumanian Army have been established at Poredin. No further news have been received respecting the movements of Mehemet Pacha or Suleiman Pacha. Advices from the Seat of War in Asiatic Turkey state that Russian siege artillery has commenced arriving at Kurukdara.

Alexandria, 10th: Reports from villages in the cotton districts state that the new crop is good and abundant.

Paris, 11th: The trial of M. Gambetta, for the speech he made last month at Lill, in which he attacked the Government, was concluded to-day. The defendant, who was not present in Court, was sentenced to three months' imprisonment and a fine of two thousand francs.

Vienna, 11th: At a banquet given to-day, at which the Emperor of Austria was present, His Majesty, in proposing the health of the Czar, spoke of him as his dear friend and ally.

London, 11th: Nothing fresh has been received respecting the movements of the different armies in Bulgaria.—His Imperial Majesty the Czar, the Grand Duke Nicholas, and Prince Charles of Roumania are with the combined Russo-Roumanian army, which is attacking the Turks at Plevna.

12th: The Mansion House Fund for the relief of the famine in Southern India has reached the sum of £135,000.—A Russian official despatch states that the bombardment of Plevna still continued on the evening of the 10th instant, and that the Russians had captured another height commanding the town.—An engagement has taken place between the Russian and Turkish Cavalry on the road to Sophia, in which the latter were defeated.—No news has been received from the seat of war elsewhere.

13th: Latest accounts from the seat of war state that the Russians have been bombarding Plevna for six days and have now closely invested the town. The Turks have made several sorties which have all been repulsed.—It is estimated that the combined Russo-Roumanian army before Plevna numbers 80,000 men and 356 guns, and that the force under Osman Pasha in Plevna numbers 60,000 men and 220 guns.—The Russians have constructed a new bridge over the Danube at Nicopolis.—The Slavonic journals state that the Montenegrins, on the 11th instant, defeated a Turkish force which was marching to the relief of Nicksics, and that the Turks lost 700 men.—M. Gambetta has signified his intention to appeal against the sentence passed upon him for his speech at Lille.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia*, 7th, additional:

For Southampton.—Major A F Curtis, Mr J Fraser, Mr Bonham, Lieut A J Adams, Colonel Blowers, and Lieut A J Adams.

For Brindisi.—Mr A N DeSa.

Per P. and O. Str. *Venetia*, 14th:

For Southampton.—Mrs MacGregor, and two infants, Sub-Lieut R K Kays, Mr Rehling, Mr J S N Roebe, and Mr T Ditchburn.

For Brindisi.—Capt and Mrs Elmhurst, Capt Thos Hope, and Mr R W Lambert.

For Venice.—Mr F S Dawson, Viscount Guillamore, and Mrs H W Payne and infant.

PASSENGERS ARRIVED.

Per P. and O. Co.'s Str. *Zambesi*, 12th:

From Southampton.—Col P O'Connell, Mrs Pearson, Mrs J Lawrence, Mr J Nicholson, Major A Rotland, Lieut-Col Thompson, Mr W Swing, Mrs E Pope, Mr A Holland, Mrs D P Cama, Major A Logan, and Mr A Slater.

From Venice.—Mr J C Hein, Lt Col Mottle, and Major W Hill.

From Brindisi.—Captain Stewart, Messrs Right, Norman, and W Simpson.

Per Str. *Macedonia*, 13th:

From Liverpool.—Captain and Mrs Forgett, Mrs Mahamed, two children and a nurse, Mrs John Storrar, five Misses and Master Storrar, Miss Henderson, Major Terry, Dr Finlay, Mr Kent, Mr Jackson, Mr W Clarke, and Mr Fernandes.

Domestic Occurrences.

DEATHS.

McALISTER—Sept. 2nd, at Poona, Surgeon James McAlister, Bombay Medical Establishment.

ROSKELL—Sept 3rd, at Penang, Nicholas Roskell, R. N. R., Commander P and O. s. s. Hindostan.

TOOLE—September 4th, Mrs Susanna Toole, aged 51 years, 2 months, and 19 days

PALMER—Sept. 7th, at Hyderabad, Deccan, Hester, widow of the late William Palmer, of Hyderabad, aged sixty years.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th Sept. 1877 at the new rate.

G. Ainsworth, 31st August 1877, As. 8; G. Ainsworth, for customs officer 24th August 1877 As. 8; R. Oliphant, 30th April 1878, Rs. 5; Dr. John Robb, 15th September 1877, Rs. 15; Rev. Thomas Evans, 20th May 1878, Rs. 7-14-8; Dr. Atmaram S. Jaykar, 31st July 1878, Rs. 6; W. P. Gordon, 15th December 1877, Rs. 2; James Aitken, 30th September 1877, As. 10; Rov. W. B. Keer, 22nd April 1878, Rs. 9-4-3; Mrs. C. Williamson, 30th September 1877, Rs. 1.

Company in the house is a great cross; they consume much time But I see there needs a determination to be singular. Some professors, when they have company in the house, sit chatting with them all day. This I must not do. It was one of the first lessons God taught me, to keep to my rules of retirement; to do my business as to writing, visiting the sick, meeting the classes, etc., leaving them to their liberty and taking mine. One part of my work must not overturn another.—(Mrs Fletcher.)

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Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.